62

Loue euer, or loue neuer.

63

A Posie written by one *Simon Mattocke* Sexton of great *Wambleton*, in the behalfe of a youth of his Parrish, to the faireſt Milke-mayde in the next, ſent to her pinn'd to the Orange tawny top of a very faire paire of gloues of ſix pence.

My Loue is ſet, to loue thee ſtill,
Then Nan remember thou thy will:
That William, good will to thee,
I long haue borne, beare ſ with me.

64

Her anſwer in a faire Romiſh letter, lapt vp handſomely, and bound about with a cruell long Cod-peece poynt.

I hope my Willy makes no doubt,
I take in others keepe him out:
No for thy ſake I looke my Wilkin
Pale as the payle, I vſe to milke in.

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A newv Booke

of new Conceits, with a number of Nouelties annexed thereunto.

Whereof some be profitable, some necessary, some strange, none hurtful, and all delectable.

Laboris condimentum otium.

By THOMAS IOHNSON.

LONDON,
Printed by *E. A.* for *Edward Wright* and *Cuthbert Wright*: 1630.

A new Booke

of new Conceits, with a
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Wherein some be profitable, some
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BIBLIOTHECA BODLEIANA

By THOMAS IOHNSON.

LONDON,
Printed by E. A. for Edward White and
Cuthbert Wise. 1630.

A MOST PRETTY Conceit, to know if two goe to warfare, and the one bee taken prisoner, to tell the other of all his beeing, if hee may see him that is at liberty, and thus it is.

IMagine that two Brothers went to warre, and before they entred battell, they conclused, that if any thing happened to the one, more then to the other, so that they were taken, or in prison, that then the other that was imprisoned, shall declare his state and above by signes in this manner, out of the Chamber where he is, he should take three firebrands, three burning candles, or whatsoever was easiest to bee gotten, and these three shall be in stead of all the letters.

One candle when it is shewed out alone, should stand for the seuen letters, A. B. C. D. E.

F. G. two candles for H. I. K. L. M. N. O. P. Q. R. S. T. V. X. Y. Z. Now the variety is in the shewing of them: for if you shew one candle one time, it standeth for A. if you shew it twice, it standeth for B. if thrice, for C. if foure times, for D. if fiue times, for E. if sixe times, for F. if seuen times, for G. In like manner if you shew out two candles once, it standeth for H. if twice, for I. if thrice, for K, &c.

And so likewise if that the three lights bee shewed once it noteth P. if twice, Q. if thrice R. and so forth: As for example, if you would certifie that your Brother is taken, you must shew one light twise, then for R. three lights thrice, for O. two lights seuen times, for T. you must shew three lights fiue times, for H. two lights once, for E. one light fiue times, and then againe from R. three lights thrice, and then haue you the whole word Brother certified, and so for the rest, for it is set downe plaine and easie inough.

To make White Roses Red.

TAke your White Roses and hold them ouer the perfume or smoke of red Wine, and they will soone become red.

Of the nature of Beasts.

THe Dre is constant, the Asse slow, the Horse lusty, the Wolfe not to be made gentle, the Fore crafty, the Pismeare painfull, the Bee sparing, the Dogge prompt to friendship, the Lyon solitary, the Beare most sluggish, the Panther most vehement.

To know whether ground be fat, or not.

BEsprinkle a turfe, or clod of that earth with fresh water, and if it be clammy or glewing together, and sticking to the fingers, assure your selfe there is fatnesse enough in it.

To make Wormes come out of any garden ground.

TAke walnut husks while they are greene, and infuse them in water taken out of some pit, or seeth them, and with this water besprinkle or moisten your garden, & you shall perceiue an infinite number of wormes to come out of the ground.

Signes of long life.

TO be crooked shouldred, large nostrils, to haue aboue two and thirty teeth, short fingred, thicke and cleare coloured.

Signes of short life.

TO be thinne toothed, to haue long fingers, and a leady colour.

Mans life is likened to an apple, which when it is full ripe, falleth off the tree of his owne accord, or else by tempest of winde or other casualty is beat downe, before it commeth to his due and perfect ripenesse.

A rule of the Chaldees to know whether a man or his wife shall dye first.

TAke both their names as they were baptized, as neere as you can, and count the letters of both their names, whether they be euen or odde, for if they be euen, then the party that is elder shall dye first, if the letters be odde, then the younger shall dye first.

Whether a man shall liue or dye the yeere following.

LEt the party let one drop onely of his blood, either of his nose or of his finger, or elsewhere, fall into a dish full of faire water, and if it descend whole in one drop, without parting to the bottome of the dish, it is a likelihood that he may liue that yeere, else not. *Sed hoc nemini, nisi solùm Deo cognitum est.*

The common people in Flanders, of long time held opinion, that if twelue men or twelue women went together to a banket, that one of those twelue should dye within one yeere after.

To know what disease any sicke body hath, by the day and houre of his falling sicke.

IF any fall sicke vpon a Sunday, say, and affirme, that his disease is of heate, and that of yellow choller, and that he is sicke at the heart, and that all his members are grieued. And if it so happen that he fall sicke in the houre of the Sunne, his body then is of an exceeding heate, and is pained at the heart and reines.

If he fall sicke vpon a Munday, and in the houre

houre of the Moone, his disease is of cold and moisture, and the paine lyeth on the right side, and without speedy helpe he is in danger.

On Tuesday he that falleth sicke, laboureth of such diseases as are hot and dry, as feuers, thoughts, burning in the reines. If in the houre of Mars, feuers, feare, yellow choller, signifieth the things euill to be at hand, &c.

On Wednesday the lungs are grieued, he draweth his breath with great paine, and all his whole body and senses also are troubled very sore. In the houre of Mercury he hath some swelling in his body, and paine in his loynes, being sprung of a sodaine great heate and taking cold after it.

On Thursday, the disease is of aboundance of blood, of great heat of liuer, and vnder the right about the right side, and that he hath a feuer. In the houre of Iupiter the liuer is not well, and the body is greatly troubled with a cold quiuering or shaking, yet the disease is not long to endure.

On Fryday, say the disease commeth of faintnesse, or contraction about the loynes, reines, stones, backe-bone, and vnder the belly. If it be in the houre of Venus, say it is cold.

On

On Saturday, say the disease is of cold and drinesse, and that the disease is like to continue long, sprung in the milt, and that all their members are grieued, especially the stomacke. In the houre of Saturne, the disease commeth by wind and cold, and the loynes and splæne are infected.

The houres of the Planets shall be set out in a Table for that purpose, God willing hereafter.

Why *A.* and *E.* be the formost vowels rather then the rest.

A Is set formost, because euery man-child when he commeth into this world, cryeth A, A, A, as who would say Adam, Adam.

E Likewise, next vowell to it, for that euery female child first cryeth E, E, as who would say, Eue, Eue.

A Is thought to bee the first letter of the row, because by it we may vnderstand Trinity, and Vnity: the Trinity in that there be three lines, and the Vnity, in that it is but one letter.

And for that cause, in old time they vsed three prickes at the latter end of the Crosse row, and at the end of their bookes which they caused children to call tittle, tittle, tittle: signifying

nifying, that as there were three pricks, &c. and those three made but one stop, euen so there were three Persons, and yet but one God.

To cut a glasse asunder.

TAke a wyre and buckle or bend the one end iust the compasse of the glasse, where you meane to haue it cut, then put the wyre into the fire, and make it red hot, and then put it ouer the glasse iust where it should be cut, and it will cut it most finely.

Whether a iourney shall be prosperous or not.

AND if thou wouldst goe out of the towne, and wouldest know whether it be to thy profit or not, of the first man that thou meetest, after thou goest out of doores, aske his name, and if his name begin with any of these letters, a, e, i, o, u, it betokeneth good profit, p, y, x, ioy, g, h, k, betokeneth heritage, l, m, n, s, thou shalt not speed, c, r, t, note harme, b, f, worst of all. An old rule.

Whether a woman with child be with a sonne or a daughter.

MAke a drop of a womans milke vpon your thombe, or into a dish of water, and

and if it spread abroad and continue not in the forme that it fell, it is a girle, if it continue perfect without spreading, it is a boy.

Pretty questions.

THree Minstrels there were, who travelling in the Country with their three wiues, made a conuenant amongst themselues, that if any of their wiues were out of the presence of her owne husband, with either of the other twaine, it should be lawfull for that party with whom she was, to make her husband a cuckold. This bargaine concluded on, within a day or two after, it chanced that they came to a riuer, ouer which they must needs passe, but there was neither bridge nor boate that could carry them all ouer. At length they chanced vpon a little boate which would carry ouer but two at once, and there was no body to row but themselues, so that one must needs bring backe againe the boate for the other. Now the question is, how these might be brought ouer, and none of these be a Cuckold.

Answer.

LEt two of the wiues row themselues ouer, and then let one of those come ouer

againe and feth the third wife, then muſt one of them come backe; and let two of the men come ouer to their wiues, and ſhe tarry on the hither ſide with her owne huſband, then ſhall a man and his wife come ouer againe, and leaue his wife with the other mans wife, and he and that other man ſhall goe ouer; then ſhall the wife that is there with them fetch one of thoſe women ouer, and then ſhall a man goe ouer and fetch his wife, and then are they all ouer and no man cuckold.

The ſecond queſtion of a man that had three daughters to marry.

There was a poore man that had three daughters, and theſe were all to be maryed, and their father being but poore, had nothing to giue them but nine pipes of oyle, and in the firſt pipe there was but one gallon of oyle, in the ſecond two gallons, in the third three gallons, in the fourth foure gallons, and ſo euery pipe hauing a gallon more than the other, ſo that the laſt had nine gallons of oyle. Now this poore man is deſirous to beſtow theſe nine pipes vpon his three daughters, but ſo, that euery one might haue as much as the other, I demand how this may be?

Anſwer.

Answer.

FIrst you must know that there bée forty
fiue gallons in the whole, then to the first
daughter shall be giuen thrée vessels, to wit,
the vessell wherin is one gallon, the vessell of
fiue gallons, and the vessell of nine gallons, so
hath she thrée pipes and fiftéene gallons of
oyle. To the second giue the pipes wherein
are the two gallons, the sixe and the seuen
gallons, so she hath also thrée pipes and fif-
téene gallons. Then let the third daughter
haue the rest, that is, the vessels of thrée
foure and eight gallons, and then are they
equally deuided.

The third question of two men trauelling.

TWo men of acquaintance trauelling from
London together, till they came to Sain
Albones, the businesse of the one was such
that he must néeds goe beside the commo
way, and so goe by Newport-pannell, th
other of force must goe by Stony-Stratford
& yet both must come thorow Northampton
The first mans businesse is such, that the fir
day he can goe but one mile, the second b
two miles, the third day thrée miles, th
four

fourth day foure, the fift day fiue, the firth day fixe miles, and so euery day one mile further then he did the day before. The other mans businesse is such, that he can take easie iourneys, and therefore he would know how many miles he should goe euery day to meete his fellow at Northampton, and how many dayes he should be.

Answer.

FRom Saint Albons to Northampton are thirty and fixe miles, and he that increaseth his iourney euery day a mile, will be eight dayes ere he gets thither, then the other must goe euery day foure miles and a halfe to meet him at Northampton.

The fourth question of three women that sold Apples.

THree women there were, which came to London with Apples, being all neighbours, and their husbands commanded that they should all sit together, and euery one sell as many for money as another, and euery one notwithstanding to bring home as much money as the other, although the number was vnequall, for the first brought but thirteene Apples to the market, the second forty two,

and

and the third threescore and one. Now I demand how this might be?

Answer.

The first sold ten Apples for a penny, so had shee three remaining.

The second sold forty for foure pence, and hath two left.

The third sold threescore for seuen pence, and had but one left.

Now the women seeing customers to presse about them for the Apples that were vnsold, made a bargaine betweene themselues to sell euery Apple for three pence, of them that were vnsold: so the first who had three apples left, had nine pence for three, and a penny for her other, which made ten pence. The second who had two left, sold them for fiue pence, which with the foure pence shee had receiued before, made her ten pence also. The third for threescore had receiued seuen pence, and for the odde one three pence, which also made ten pence. So these women sold ten for a penny, and then one for a penny, and so euery one of them sold as good penny-worths as the other, and brought their husbands iust as much money home one as the other.

The

The fifth question of kinred.

TWo men marry each others mother that is to say, Iohn marrieth Williams mother, and William marrieth Iohns mother, and euery of these hath a child by his wife, I would know what kinne these children are to each.

Answer.

Either is others Uncle.

The sixth question is of three Marchants trauelling.

THree Marchants there are in a strange Country trauelling on foote, and these haue two packes to be carryed to the next Towne, which is three miles from them, and they cannot hire these packs to be carryed, so that of necessity they must carry their packes themselues, and euery one of them grieueth to carry more then his fellowes, as also to carry them further, and thereupon they conclude together, that euery man shall beare one pack iust two miles. Now I demand how this may be?

Answer.

LEt two of them take vp the two packes and beare them one mile, and at the

miles end, let one of them deliuer his packe to him that went empty, and let the first carry it his full two mile, so likewise he that tooke the burthen at the first miles end, let him carry it to the Towne, then let him that carryed the packe but one mile, take the first mans packe, and carry it to the tourneys end: so either of them hath carryed one packe two miles, and thus the question is absolued.

The seuenth question is of Birds.

A Gentleman on a time being merrily disposed, called his Steward, and deliuered vnto him thirty pence, commanding him to goe to the market and bestow that money in Fowles, but in such sort, that he should buy but three sorts: to wit, Larkes, Woodcocks, and Ducks. Larks, at two a penny, Woodcocks a penny a peece, and Duckes at two pence apeece, and of all these three sorts, he must bring thirty in number. The question is to know how many of each sort he must haue, to bring his money equall with the tale of Birds.

Answer.

FIue teene Larks according to the rate before specified, come to seuen pence

nine Woodcocks, nine pence; seuen Ducks come to fourteene pence. So will there be thirty fowles at the Waters price, and the thirty pence iustly bestowed.

The eighth question of two men driuing sheepe.

TWo men driuing sheepe in two seuerall parts, met together in Smith-field, where putting them into seuerall pennes, it chanced that two of the sheepe belonging to the one man, ran among the other mans sheepe. The man that lacked his sheepe, demanded his sheepe of the other: nay, quoth the other, I pray thee let them be with mine, and then as per number equall, the one of vs hath no more then the other: Nay, rather, said the other man, then it should be so, giue me two of your sheepe and mine owne, and then shall I haue twice so many as you. I desire to know how many sheepe either of these had.

Answer.

ONe of them had tenne, and the other had fourteene.

The

The ninth question of fish.

A Woman went into fish-street to buy fish, and there she bought three Plaice, which three together cost her eight pence, at her returne home, her husband demanded the price of them: They cost me eight pence, quoth the good wife, tell me, gentle wife, said the husband, what is that apeece, for it seemeth to me that they are all of an equall goodnes. The woman making small account of so small a reckoning, began to say that it was two pence halfe penny, and a halfe penny ouer: that is true, said the husband, but I would know the very true price of each of them. The silly woman could not doe it, and therefore requesteth all good women to helpe her.

Answer.

A Mite is the foure and twentieth part of a penny, wherefore twelue mites make an halfe-penny, and the third part of an halfe-penny is foure mites, therefore to conclude, each Plaice cost two pence halfe-penny and foure mites, and the question is absolued.

Another.

A poore man in the North Country being farre from neighbours, but onely one poore woman within a quarter of a mile, came to this poore woman lacking drinke, to borrow two gallons of Ale. The poore woman was contented to lend her two gallons out of her store, which was eight gallons, but they lacked a measure, for shee had two measures, the one of three gallons, and the other was of fiue gallons: I would know how with these two measures, I might measure out two gallons iustly?

Answer.

I Answer thus: fill the fiue gallons vessell, and then out of that fiue gallons vessell, powre out the three gallons vessell full, and so will there be left two gallons in the fiue gallons vessell.

Another question.

A Shippe being vpon the sea, and in ieopardy, wherein are men to the number of thirty, whereof fifteene are Christians, and fifteene Turkes: Now a tempest arising, necessity constraines that some must be cast ouer-bord for the safety of the rest, and the

Christians

Christians refuse to be cast ouer, , so doe the Turks, and in the end there was no remedy, but needs they must be throwne ouer. To be briefe, the Master of the ship (as well to end the contention, as also to saue the Christians) appointed that they should be set in order, and that euery ninth man should be cast ouer. I demand how they should be placed, that all the Christians might be saued?

Answer.

FIrst place foure Christians, then fiue Sarazens, then two Christians & one Turke, next three Christians and one Sarazen, after them one Christian and two Sarazens, then two Christians and three Sarazens, next one Christian and two Turks, then two Christians and one Sarazen. You may doe this same at the Cards, by taking red Cards for the Christians, and blacke for the Turks, or contrariwise.

The nature of the Rauen.

ARistotle affirmeth, that when the Rauen waxeth old and feeble, that then the young ones helpe them, and beare them on their shoulders. And the same Authour saith that the Rauens lay many egges, in somuch

that the Male breaketh some of them, and throweth them out of the nest, the Female onely sitteth on the brood, and the Male brings them meate all that time. And which is strange (he saith) that the Rauen sitteth her brode in the very heate of Summer, against the kind of other Birds or Fowles. Of which or the like opinion is Petronius, who saith, that the Rauen layeth when that fruits be ripe.

The nature of the Owle and of the Chough.

IN like case Aristotle saith, that the egges of Owles be small, speckled and brickle, shelled, containing little yolke and much white. The greatest enemy that the Owle hath is the Cough, for all the day time he seeketh to breake her egges, euen as the Owle by night seeketh to spoile the egges of the Chough, and therefore whensoeuer they meete, they fight together.

A speciall rule in Gardening.

LEt any Gardener, or planter, or setter of hearbs, haue an especiall care what hearbs or Plants they plant, set, or sow together, for if they set such as are at enmity together,

ther, the one hindereth the prosperous increase of the other. Also if herbs which be hote and dry of nature, be set or sowne together, or the one neere the other, the one withdraweth the sappe, moisture, and nourrishment of the other. A thing most true, yet seldome considered.

Seldome shall you see any vine planted by a bay tree to prosper, or bring forth either store of grapes, or any pleasant grape, for that the vine detesteth the bay, insomuch as you shall neuer see a vine claspe her selfe about the bay, but refusing it, will rather grow on the ground without hold.

The Colwort is likewise an enemy to the vine, wherefore let Gardeners take heede how they plant any of these together.

When to dung land, that no herbage, or at the least very little shall grow among the Corne.

Be sure that you carry out your compost euer when the Moone is decreasing in light, that is, in the wane of the Moone, and you shall find it true by your owne experience, that your Corne will not be full of weeds.

Flaxe

Flaxe is very vnprofitable to land.

THough Flaxe be profitable to a Common-wealth, yet Flaxe is an enemy to euery good ground, and profiteth not, except it be sowne in the fattest ground, and that is somewhat moist. The chiefest time to sow the same (saith Collumella) is from the Kalends of October, to the seuen Ides of September, yet it is sowed in February and March.

Tremellius saith, that Flaxe and the Ciccers are hurtfull to good ground, because the one is of burning nature, and the other salt.

Note that leane ground that is not dunged is of nature cold, and ground dunged ouermuch, is of a very hot burning nature.

How to make a vermish to gild letters with.

TAke foure ounces of Linseed oyle, two ounces of Rozen in the Pine, & one ounce of Aloes Cabalme. and boyle all these together on the fire till all the superfluities be consumed, and it will be cleare and burne without cracking. and then it is perfect.

FINIS.

Not known unto
all men pr